BERKELEY, CALIFORNIA

The American Friend

Old Series
Vol. XVIII. No. 25

JUNE 19, 1930

New Series
Vol. XXXVII. No. 25

Atheists—and Others

AN EDITORIAL

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The largest session of the International Convention of Religious Education in Toronto will be on Saturday night, June 28, when the North American Youth Conference and the Convention will meet in joint session. This gathering will be addressed by representatives of the Youth Conference who will speak for youth. Dr. Daniel A. Poling, formerly pastor of Marble Collegiate Church, New York City, popular radio speaker and writer, and President of the United Society of Christian Endeavor, will deliver an address also in which he will interpret the religious quests of youth.

EMBOSSED SCRIPTURES FOR THE BLIND

In 1929, a new record was established in the number of volumes of embossed Scriptures distributed to the blind, the figure being 3,725. As the average annual distribution for the preceding five years was 2,260 the increase for 1929 is seen to be considerable. The annual report of the American Bible Society calls attention to the fact that embossed Scriptures in any system may now be obtained at fifty cents a volume. An entire Bible in revised Braille may be secured for only $10.50. Since 1835, when the Society began its service of providing embossed Scriptures for the blind, the Society has issued 78,614 volumes, the largest continuously rendered service of this kind by any organization in the United States.

SOCIAL HYGIENE INSTITUTE AT CHAUTAUQUA

The Social Hygiene Institute, under the auspices of the American Social Hygiene Association which cooperates with many national, state and local organizations, will be held at Chautauqua, N. Y., July 7 to August 15, 1930. This offers a splendid opportunity for pastors and other leaders of parent training classes to secure expert training on some of the important aspects of parent education. Dr. Edith Hale Swift of the Division of Educational Measures of the Association, assisted by Dr. Mabel G. Lesher of Camden, N. J., will give two courses credited by New York University, on the Sex Factor in Social Adjustment. There will also be a Current Events class, and a lecture discussion series. Personal conferences may also be arranged with instructors. For further details address The American Social Hygiene Association, 370 Seventh Avenue, New York City, N. Y.

INCREASE IN DISTRIBUTION OF SCRIPTURES

During 1929 the American Bible Society distributed Bibles, Testaments, and Portions totalling 11,102,664, the largest distribution for a single year in the Society's history. According to the 114th annual report just published, the Society since its organization in 1816 has distributed 216,198,915 volumes of Scriptures. The year 1929 was the fifth year in succession in which the distribution surpassed that of the preceding year. Scriptures were distributed in 179 languages and dialects. The largest circulation occurred in China where nearly five and one-third million copies of Scriptures were issued. It is significant that although the number of missionaries in China is twenty per cent less than three years ago the figures for Scripture distribution are thirty per cent greater. This is due largely to the fact that the churches are more generally accepting a responsibility for Scripture distribution in their own localities. In the West Indies there has never been so great a desire for owning complete Bibles as was shown last year. In Brazil the report shows that the circulation for 1929 was twenty-five times what it was forty years ago. In Cairo in a single week designated as "United Literature Week" and promoted by the Christian forces of the city over 6,000 copies of Scripture were sold by students of the Christian theological seminaries. The Society experienced a serious loss of over $10,000 by fire during July in the printing plant of its chief printer in Tokyo when many volumes of printed Scriptures were destroyed. Despite this handicap over 900,000 volumes were distributed in Japan during the year, exceeding the number in 1928.

OPPORTUNITY FOR THOSE WHO CAN QUALIFY

The United States Civil Service Commission has announced open competitive examinations for the positions of guidance and placement officer, $3,800 to $4,400 a year; associate guidance and placement officer, $3,200 to $3,700 a year; assistant guidance and placement officer, $2,600 to $3,100 a year. Applications for these positions must be on file with the Civil Service Commission at Washington, D. C., not later than June 18, 1930. "The duties are to search the occupational field for opportunities for Indians, to make contacts with employers and to cultivate with them a cordial attitude toward Indian workers, to find job openings, to place applicants, to follow up such placements, and to keep records and make reports on all such activities. Contact must also be made with educational, social, and civic agencies which will serve the need of the workers. Competitors will not be required to report for examination at any place, but will be rated on their education, experience, and fitness." Full information may be obtained from the United States Civil Service Commission, Washington, D. C. This would seem to offer to qualified young people an opportunity to render real service.

HOW REPRESENTATIVE IS FEDERAL COUNCIL?

In accordance with a suggestion from the Executive Committee at the Annual Meeting, held in Chicago last December, the Administrative Committee of the Federal Council of Churches makes the following statement for the purpose of defining as precisely as possible the sense in which any of its utterances should be regarded as "representative": The Federal Council is representative of the constituent denominations in the sense that its form of organization and government has been officially ratified by their highest ecclesiastical authorities and the members of the Council and of its Executive and Administrative Committees are officially appointed by, and are responsible to, these denominations. When a public utterance is made, it expresses the carefully considered view of those representative church leaders who have been appointed by the several denominations to serve upon the Council, or its Executive or Administrative Committee, and is put forth in the conviction that it voices a general trend of judgment in the Federal Council's constituency. In formulating such a statement, utterances already made by constituent bodies on the same or similar subjects are given full weight. As in the case of any group composed of delegated representatives, no claim is made for any utterance that it has the unanimous support of all the individual members of the constituency. Actions of the Council become the governing policies of any denomination only to the degree in which they are adopted by that denomination. The fact-finding reports of the Research Department, which are the results of its independent investigations with the technical assistance of specialists, are designed to provide the churches with accurate information as a basis for forming judgments. They are not to be regarded as declarations of the policy or attitude of the Council.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXVII. No. 25. | JUNE 19, 1930 | New Series Vol. XVIII. No. 25.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

Atheists—and Others

WE KNOW a few people, one or two persons in particular, who have an obsession against anything and everything that smacks of atheism. They haunt college and public libraries in search of books that disclose the taint. They appear before ministers' groups to declare the danger that threatens to undermine religion and the foundations of our institutions. They see the Christian religion losing influence and sanction, and they distractedly demand a crusade against all utterances that seem to them atheistic in content and implication. This is a part of their larger obsession for the national defense.

With all sincere concern for keeping religion pure and undefiled, we have great unity. Certainly we hold no brief for atheists whom we consider presumptuous and misguided individuals. But when it comes to the question of the presumptive breakdown in religion, we feel constrained to bring a few matters to the attention of our distraught defenders.

It is generally conceded by those in a position to be well informed that the greatest blow which the Christian religion has ever suffered was dealt by the World War. The spectacle of the Christian nations of the West flouting every Christian principle in an orgy of butchery and bloodshed was such as to make millions recoil in amazement and horror. As a result, religion has been cast aside by multitudes of disillusioned people who will have nothing to do with what appeals to them as shameless hypocrisy. Observers abroad all bear the same story of the wave of unbelief that has followed the War. Its atmosphere is felt everywhere.

Incomprehensible as it may be, these same persons who are out to defend religion against atheists, are the most doughty defenders of the war system. They not only are rabid for military preparedness but they denounce and proscribe as unpatriotic and dangerous those who declare the way of the Sermon on the Mount as the way which nations, as well as individuals, should take. They desire to exclude from citizenship those who will not promise to yield obedience to God and conscience, to the demands of the State to go forth to kill. They misrepresent and slander godly men and women of high purposes and enlightened leadership. In short they hold fanatically to the old, pagan patriotism of selfish isolation and readiness for war. They seem utterly oblivious to the glaring inconsistency of their attitude—defending the Christian religion on one hand while exemplifying pagan religion on the other. The very things for which they stand are the stuff out of which atheists are made.

These nervously disturbed people are greatly perturbed lest the minds of our young people be poisoned by false teaching and lest they fall away from religion and the church. It is not here that the chief danger to religion lies. There always has been more or less of false teaching and doubtless there always will be. What hurts our young people most is false conduct in the name of religion. Generally, they can discriminate reasonably well between the true and misleading found in books, and maintain their intellectual faith undisturbed. It is what they see in the realm of action that makes them doubt. Not long ago a group of young men who were preparing for the ministry expressed themselves thus:

"It is not correct interpretation that the times demand, but righteousness. What matters how loyal one's profession when one can still hold it and be on the same side that favors excluding an elderly lady of exemplary life from American citizenship because she will not show her readiness to kill somebody in the next war; when innocent men are kept in prison on perjured testimony; when freedom of speech is so endangered in our cities that law-abiding assemblies are dispersed without reason; when race prejudice is still sufficiently violent to cause the lynching of human beings with no form of trial whatever; when the labor situation is such that organization is prohibited and human values are ignored; when labor-saving machinery gives not potentially valuable leisure but only makes more acute the unemployment situation? What matters what the interpretation of the faith when a protective tariff continues to breed enemies for our nation; when international organizations of nations, in part created by American statesmen, are shunned by the nation of which we are a part; when an economic imperialism holds sway in the Philippines and Nicaragua; when immense public utilities are held in the hands of private power interests which exploit them for personal gain; when these same private interests are robbing the nation of natural beauty, to which all Americans are heir?"

Who, after all, are the real enemies of religion? Is it those who deny, intellectually, the existence of God? Or is it those who in effect deny him by their whole philosophy of life; who would have men and nations act as if God didn't exist—at least the kind of God whom Jesus came to exemplify?

London Yearly Meeting Visited

By William C. Allen

AT THE suggestion of the Editor I write about our parent Yearly Meeting. The first sessions are briefly referred to as being somewhat typical of the surroundings, and of the manner of conducting business.

Friends House is situated in the middle of London, not in its busiest or noisiest part. It is a fine brick building with heavy stone trimmings, the size—so I am informed—being 320 x 130 feet. At the eastern end is a charming garden with stone walks, lovely flower beds, rhododendrons, and settees. During Yearly Meeting this garden is closed to the public and is then reserved for the joyful folks who "come up to the help of the Lord against the mighty." In the centre of the noble edifice is a courtyard, open to the sky. Broad corridors extend all around the interior of the building and open into the general offices of the Society, the bookstore, the library, numerous committee rooms, the "small meetinghouse" and the great auditorium wherein the Yearly Meeting assembles. This last mentioned room will normally accommodate over 1,200 people. It is almost square and is beautifully finished in a restful color. There are two tiers of windows near the ceiling which shed light upon the scene. There are no facing galleries where the leaders can sit. One end of the auditorium is largely taken up with a high place with big desks for the clerks.

Let us for a moment glance at the meeting of the Friends Service Council which was held in the little meeting room the day preceding the opening of the regular sessions of the Yearly Meeting. The gathering this year was made up of over one hundred members and others. To a large degree they represented many of the workers among Friends. If members of this Council do not regularly participate in its activities they are sometimes dropped from membership. As you look into the faces of these Friends you see that they constitute a determined, fairly saintly—we all claim to be more or less fairly saintly—group whose hearts go out toward all races, tongues and social conditions. The Council receives reports from their missionaries, delegations or committees at home or from abroad. Their fellowships extend to the ends of the earth. They love their Master and want to confess him before men.

English Friends always commence their business gatherings of all descriptions with a period of silent devotion. The vocal offerings on this occasion were gentle, strong, appealing. Reports were received from India, China, Syria and other lands. It would be impossible to detail a record of the business passed upon.

A scheme was presented for establishing Friends Houses in more centres abroad, which should not only have rooms for purposes of worship, but also offices and facilities for propagating our message. One Friend expressed his desire that the name, "Meetinghouses," be changed to "Friends Houses." Work on behalf of, and hospitality towards, students from foreign lands was declared to be most important. The need of Christian and wholesome literature in Far Eastern countries to counter the anti-Christian and evil literature in those lands was enlarged upon.

The opening session of the Yearly Meeting commenced at 10 o'clock on 22nd of Fifth Month, 1930, with a session of worship. The deep silence was broken by numerous short vocal exercises, delivered with much tenderness, accompanied by prayers. The clerk, Harold J. Morland, presided with courtesy, alertness and incisiveness. The assistant clerk, Wilfred E. Littleboy, I had last met with in 1916, a few days prior to his being committed to prison as a Conscientious Objector. As a prelude to the business, the clerk commended the meeting for having gathered itself into silence promptly at 10 o'clock, instead of the necessity having arisen for him to call it to order. He admonished Friends to speak directly to business, not to repeat and not to revive discussion on matters that had already been settled.

Almost the first business taken up was reading out the names of visitors from abroad, and requesting them to stand up, so that others would know them by sight and be able to give to them as strangers the hand of fellowship. This was a very practical gesture. Regret was privately expressed that a number of strangers had not been at the opening session and accordingly were not able to identify themselves as visitors to whom a welcome might be extended.

A few epistles from foreign yearly meetings were spoken to. Clarence Pickett, of the American Friends Service Committee, told of a general situation among American Friends, including the conservative Yearly Meetings, the Five Year Meetings, and the General Conference of Friends. He referred to the new independent meetings as "often being made up of the most alert and keen" groups of Friends, because they had arisen in the midst of non-Quakerly surroundings and have the advantage of youth. He commented on the Prohibition situation in America. The ensuing discussion indicated that among our English brethren there exists a large interest in American Friends, our problems, our work, and possibilities of influence.

The remainder of the day was principally devoted to the question of Peace. A strong address was made by a Friend, Walter Ayles, Member of Parliament, who had served time in prison as a Conscientious Objector during the Great War. He depicted the European outlook, the bitterness of mutual international fears and hate, the enormous war preparations being made by all the countries, including those countries that had been forced to promise that they would not re-arm, under the provisions of the Treaty of Versailles. According to another speaker aeroplanes which in 1916 had taken twenty-four hours to travel long distances, had been so perfected that in the next war they will take but a short period to reach the armies and cities of their foes. Hungary—to illustrate—trains her boys to fight from twelve years of age and upwards. Another Friend told of how a war plane factory in England is now keeping three shifts of men busy working day and night. Friends were entreated to awaken to the dangers of the hour, to be faithful to their convictions, to be willing to suffer, if required to do so, in behalf of their Christian calling.

Many other items of interest might be recorded. The welcome extended to Rabindranath Tagore, the eminent Indian poet, the vigorous debate upon the Indian situation and its relation to the Empire by speakers representing very divergent views, was at times quite exciting enough for steady Quakers. There were exhibitions of handicraft, peace posters, and of books, manuscripts, etc., in committee rooms and library. Not included in the regular sessions of the Yearly Meeting, there were lectures by John William Graham on American-British relations, also a public meeting by T. Edmund Harvey, his subject being "The Lost Sacrament."

The tea-room between sessions buzzed with conversation at the noon hour, and at other times, about Yearly Meeting affairs, social and family matters and what-not. Our English Friends armed themselves for their spiritual affrays with strong tea, just as American Friends prepare for their churchly combats with fragrant coffee. My wife and I had much personal enjoyment in renewing old friendships from New Zealand, Australia, South Africa and other parts of this not very big planet. Then we left our friends from the antipodes with the sorrowful possibility that we may never clasp their hands again.

Farewell to the Imperial City

A Letter from David M. Edwards

UNTIL now I had always supposed that if one were in Rome to do as the Romans do would be entirely optional; but now I know better; it may be compulsory. It was on this wise that I learned this. Walking along the Via Venti Settember, and hearing band music behind me, I stopped to wait until the marching column following the band should approach. In all innocence of any negligence I stool until the column was abreast. Then a man in uniform shoved me rather roughly and ordered me in good English but in no uncertain tone to remove my hat. I did. It was a troop of black shirts passing by.

In my last communication I stated that "in a day or two" we would go on to Florence. The day or two has stretched to almost a week and we are still in the Imperial City. We can't seem to get away. There are, each night, just a place or two more that it seems should be visited. Then there is an irresistible attraction about Rome not frequently met with.

THE SACRED STAIRWAY

One of the most interesting places to visit is the Lateran. This, together with the Vatican, forms the possessions of The Papal State. In the Lateran we find first the Battistero—or "St. John in Font," which is said to have been the place in which Constantine was baptized. The eight porphry columns which support the octagonal dome are of much interest. Here also we find the wonderful bronze doors which, when opened, give forth a most musical sound, each door in a different pitch. In the Lateran we also find the church of St. John, which is called "The Mother of all churches." The place of most intense interest in the Lateran, however, is the Pope's Private Chapel known as The Sanctum Sanctorum, in which is found the sacred stairway, the "Scala Santa," as it is called, consisting of 28 marble steps, said to be the very steps descended by Jesus after the mock coronation, in the House of Pilate in Jerusalem. Spots on the marble of certain steps are held to have been made by blood that dropped from the wounds made by the crown of thorns and the scourging which was administered. These particular steps are kissed by those who ascend upon their knees (and the stairs are not to be ascended in any other manner). The steps were becoming so worn that they are now covered with wood. To ascend these steps on the knees brings nine years indulgence applicable to those in Purgatory. Charles Dickens, in one place says "a thousand years," but either he was mistaken or the value has decreased. Here is where Martin Luther, when half way up, heard the voice say, "the just shall live by faith," whereupon he arose and descended.

We saw scores of people making the ascent, slowly and with apparent reverence, kissing certain steps, crossing themselves and murmuring prayers. One has a feeling that this performance is gone through in order to purchase some benefit; in fact, this applies to all acts of worship that one beholds as he goes from church to church. The idea of indulgence did not appeal to me as I stood and watched the people on their knees ascend the steps, nevertheless I stood with uncovered head and entered into the spirit of the place. I could, without the least sacrilege, have ascended these stairs after the manner of others in their reverence for and worship of the Christ, who with thorn crowned head and scourged back did go down the stairs of Pilate's house. In this Sanctum Sanctorum there are some most attractive statuary. To the right of the Scala Santa is the Kiss of Judas and to the left is Ecce Homo by Giacometti. There is also that of Christ kneeling in the Garden and saying, "Nevertheless not my will but thine be done." Another interesting relic is the Sacred Picture of Christ, said to have been sketched in by St. Luke, and then, before he could complete it, miraculously finished. Thus its name, "Acheirotopeton," made without hands. It is exposed to view at the feast of the Assumption.

THE OLDEST CHURCH IN ROME

In the Church of St. Mary di Maggiore there is a sarcophagus under the high altar in which it is claimed are the bones of St. Matthew. The magnificent marble pillars of this church, two rows of them, were taken from Hadrian's Villa, which, like the Colosseum, has been ravaged for building materials for numerous buildings. The oldest church in Rome, or, at least, that is claimed for it, and it certainly by its appearance lays good claim to that distinction, is the Santa Pudenziana. Its age is well attested by the fact that in 384 A. D. it was old enough to be restored. Again in the 16th Century further restoration was made. It is at present being "excavated" for relics of the past. It is claimed that St. Peter held services in the subterranean vaults.

I was reminded when looking at the mosaic of St. Peter and St. John at the Beautiful Gate of the Temple of the story told concerning the motto placed on the greenbacks during President Lincoln's administration. It is said that Lincoln, when asked for a motto, said that he could think of no better one than the words of Peter when he said to the one who asked for alms, "Silver and gold have I none, but such as I have give I unto thee."

The desirable virtues are exemplified in statuary in many of the churches and cathedrals. Justice, Prudence, Charity, Truth, Frugality, Industry, etc., are the inspiration for many a beautiful piece of sculpturing. One of these in St. Peter's, The Naked Truth, was a little too flagrant for the morbid modesty of Innocent III, so he had it clothed in a tin dress. Another, that of Justice, also has a tin dress. Although this tin drapery was put on by a great artist, Bernini, it gives continual trouble, for it must be repainted each year. These are but samples of many other evidences that there is much mock modesty in St. Peter's. This is, however, quite exceptional.

THE MARVELLOUS MOSAICS

In Rome is where one may see mosaics at their best. There is something about a mosaic, or rather about the thought of the manner in which it is produced, that makes them seem even more wonderful and impressive than paintings. To think that the small tile which go to make the picture must be made in the needed shape and color, so that when built in it will fit both the design and the shade, makes the production of a mosaic equal if not superior in marvel to a painting. One will stand and look at some of these for a long time before he discovers that they are not paintings. This is particularly proved by the mosaic reproduction of Raphael's Transfiguration, which is one of the greatest mosaics in Rome.

But you cannot see Rome in twelve days. I am saying nothing about the Vatican, although we spent some time there. To appreciate some of the wonders of the Vatican requires that time be spent. To illustrate: I venture to say that most people have a feeling of disappointment when they first go to the Sistine Chapel. This will, I believe, apply to all but those who paint pictures themselves or are good art critics. Perhaps I am saying this because I desire company and sympathy, for I must confess that I was greatly disappointed even after the two hours spent in trying to see the, said to be, wonderful pictures that cover every inch of wall and ceiling. I read in a book of instructions about The Sistine Chapel that one should make twenty visits before he can fully appreciate the pictures. This comforted me somewhat; but the twenty visits were impossible and I was forced to come

away with my feeling of disappointment unalleviated.

When one passes into the Vatican he now passes into a separate state from Italy, as much so as when he passes into Switzerland, for the Pope now has temporal authority, as well as spiritual authority; and although the domain over which the Pope exercises his temporal authority is but a tiny speck of land, it does, in principle re-acknowledge his right, which was lost long ago, and which in principle has been vigorously maintained ever since. Again the Papal State has the right to maintain embassies at any capital in the world and to receive such embassies from all countries.

I said goodbye to Rome in a manner which I suppose is rather unique and which not many would follow. I walked around what is called the "Circulare Tram Line." This is a double tracked tram line upon which trams, with trailers, constantly run, one going "Destra" (right) and one going "Sinestra" (left). One, if he rides, boards a tram, and as in the case of a merry-go-round, although in this instance he makes but one circuit, he finally, like John Gilpin in his famous ride "nor stops till where he had got up he did again get down." I said goodbye to Rome by walking around this circuit, taking the entire day for it. I do not know how far it is around this "Circulare," but it passes so many points of interest, that if one stops only briefly at each, the day is filled to overflowing. There is a famous fountain in Rome, the "Trevi Fountain," it is called, that many people visit the night before they depart. The legend is that if one throws a coin into the fountain the day before he leaves he is sure to return sooner or later. I did not follow this popular custom, for I did not feel inclined to put such a handicap upon the poor fountain. It would not have been fair. I did, however, make the circuit of the "Circulare" and stopped briefly at many places where we had been on previous days in order to fix them as indelibly as possible in my mind. I was in just the right mood. It seemed like a dream and I just let the deception continue. I went as though in a trance. My behavior must have been puzzling to the venders of postcards, photographs, cameos, etc. They must have resented being treated with consummate indifference, for I did not see them. I was reliving the former grandeur and glory of the Imperial City. We left the Italian capital city reluctantly, but are finding the beauties of Firenze (Florence) a good substitute for the grandeur of Rome.

An individual heart which worships God alone and trusts him as it should is raised above anxiety for earthly wants. —GEIKIE.

Annual Conference of Young Friends in Prospect

DEVELOPMENTS of the plans for the twenty-first annual Young Friends Conference have gone on apace in the past weeks. As the committee announced shortly after the annual December meeting, plans this year are to center in a high-school-age group, just as last year they were made primarily for an older group. Earlham College campus at Richmond, Indiana, will again provide the setting for the annual gathering, as it has done so many times in the past. The dates have been set this year for July 28 to August 5, the first session being in the evening on Monday, the 28th, with the conference closing at noon on Tuesday, the 5th. No one is excluded and all who come will be welcome. The plans will be made from day to day, however, for young people of high school age.

Last year the committee made every possible effort to place the conference in the hands of the delegates themselves. This year the same effort is being made. At both gatherings the plan has been to have older Friends and leaders present who can speak out of a wide experience to the questions that arise, but the actual planning of the schedules is left to the Conference, meeting daily in council. The thought this year will very probably center in the problems that high school young people are having to meet in this generation—and they are many and difficult. Those who come will almost certainly be wanting to spend much time and thought on the question of the contribution of a religious Society of Friends toward the solution of these problems. There will be a great deal of time for devotional and recreational activities. Young people themselves, leaders of young people, teachers in our Friends secondary schools, and others have been consulted in the making of preparations for this significant gathering. A reading list of carefully selected books has been prepared and distributed. More copies of these lists are available for readers who did not receive them. Following are the names of several of them:

Finding the Trail of Life—Rufus Jones.

The Trail a Boy Travels—Cowan.

Psychology and Morals—Hadfield.

Christ of Every Road—Jones.

Christianity and Social Adventuring—Jerome Davis.

Jesus and His Cause—Bruce Curry.

The Hidden Years—John Oxenham.

Nancy Lloyd—Anna L. B. Thomas.

A Wanderer's Way—Charles E. Rosen.

Essays on Nationalism—Carlton J. H. Hayes.

Old Mother Earth—Mather.

Jesus or Christianity—Page.

Mahatma Ghandi's Ideas—C. F. Andrews.

Love, the Law of Life—Kagawa.

The Great Hunger—Bojer.

Any such gathering must have leadership of the most able and sympathetic type. The general conferences in the past have been peculiarly fortunate in securing the help and advice of able men and women. We approach the 28th of July this year with the conviction that again we are to be blessed with the presence of helpful older Friends. We are trying to insure the presence also of members of other races and nations, that we may be international and interracial in our outlook.

Of very real importance each year is the position of Conference Mother, or Hostess. The committee is happy in having secured Elizabeth Hazard this year to serve in this capacity. Elizabeth Hazard is well known as General Secretary of New York Yearly Meeting and as a member of the American Friends Board of Missions.

Of fundamental importance to the success of the whole undertaking is the growth in spiritual comprehension and life in the individual lives of those present. While this growth comes to each individual through many channels, the daily devotional periods contribute directly to it. The committee has experienced unusual satisfaction in the prospect of having Ralph Boring and Samuel Haworth present, the former to lead the small group devotionals and the latter to serve as "spiritual adviser" and inspirational speaker.

No Conference for High School age Young Friends would be complete without the presence of that veteran leader and keen student of youth, William Reagan. Or so we felt, and to our joy he is able to come. His loyalty to and interest in Young Friends has been demonstrated over a long period of years.

We could tell much of the many others who are either definitely planning to come, or are trying to arrange summer plans so they can do so. There is not space here for all, we might say, but let us enumerate some of them:

Harland Wiley of Friends University, Wichita, Kansas, who will see to it that all delegates play a sufficient amount and do it properly.

Delite Hollett, Y. W. C. A. Secretary of Omaha, Nebraska.

Percy M. Thomas, pastor at Des Moines, Iowa.

Agnes L. Tierney of Philadelphia, noted for her spiritual vision, her good works and her sense of humor.

Sumner A. Mills, long time member of the Young Friends Board and expert dairyman of Western Yearly Meeting.

Ethel Betty Linton of Ohio and New York, present member of the Board, keenly interested interracial worker and member of the Young Friends delegation to Europe in 1928.

B. Willis Beede, Executive Secretary of Friends Board of Missions.

D. Elton Trueblood, just leaving Guilford College to serve as Executive Secretary in Baltimore Yearly Meeting.

Cecilia Jenkins, resident for five years on Hampton Institute campus, where Raymond Jenkins has served as instructor.

Milo S. Hinckle, pastor at Greensboro, North Carolina, and active Yearly Meeting worker.

David W. Day, chairman of Western Yearly Meeting Young Friends and member of the Five Years Meeting Board of Young Friends activities.

Byron Haworth, teacher and law student of North Carolina, and member of the Five Years Meeting Young Friends Board.

Violet Hawkins, just returned from five years spent in Japan.

Others will be added to this list. Is not our confidence that this should be a *good* conference justified? We are interested in the coming of Yukikazu Mizutani, a young Japanese student who returned from Japan when Violet Hawkins came home. Ranendra K. Das, an East Indian of Ohio, will also come for part of the sessions.

We believe that the Twenty-first General Conference may be so significant that it will affect the life of Young American Quakerdom in this generation and in years to come. It will assume this significance insofar as Friends everywhere share a burden of concern for it. Will you use your influence to help see that your meeting is properly represented? Will you submit suggestions that will be helpful in completing preparations between now and July 28? Will you lend your prayers that those who come, whether as leaders or delegates, may be clearly and rightly led in the things they shall undertake as a conference group? If you will do these things, surely the Young Friends Conference, 1930, may mark a period of high achievement in the life of the Society of Friends.

ELIZABETH MARSH.

CHURCH VACATION SCHOOLS

Should use Frank W. Dell's Slides on "What It Means to Be a Christian." For special offer of a large Christian Service Flag on all rentals until July 1, write George Taylor, 211 East Hadley Street, Whittier, Calif.

BIBLE TRUTH WELL TAUGHT BEARS GOOD FRUIT

The school year closes in one week and as I look back over the year's work I wonder whether it has paid. Probably not so well as it should have paid, yet there are many fruits that lead me to believe that it has been worth while. Take for instance the weekly Bible lessons in our day school. Our town of something over 5,000 inhabitants has no Bible instruction except that given by Friends mission. The privilege of free Bible instruction has more than paid. Some very notable results have been called to our attention.

The teacher of the primary grade relates an occurrence which took place in her room a few weeks ago. It was Friday, the day for the Bible lesson. The lesson chosen was on taking what does not belong to one. A story was told, the commandment given and the application made. The children talked freely. One little boy asked many questions. He wanted to know if God punishes for any little thing. The teacher told him that God looked at the motive in the heart to see whether it was good or evil. Earlier in the day the teacher has missed a whole piece of chalk she had on her desk. After the lesson was over and she was putting work on the board, she saw the boy go to her desk. Upon turning around she found the piece of chalk in the place where she had put it. She said nothing, neither did the boy. The lesson had done its work in the tender heart of the 6-year-old boy and the teacher had a lesson on Bible teaching that will be an inspiration to her throughout life. She confessed to me that her faith in the power of the Word of God had been so strengthened that she felt encouraged to do more Bible teaching. She has the class of from 15 to 20 young women in Sunday school and is doing fine work.

The Preparatory grade has studied the first and second parts of the third year in the Sunday school graded lessons, the subject being History of the Kings of Israel and Judah. Two-thirds of the class are not attenders on our Sunday school and services, yet no one present would detect any difference in attention and respect. The most attentive study has been given to the history from the time of Saul to the lesson on Naaman. In the final examination two faithful Catholic young women got the highest grades, one securing a hundred per cent.

There is one boy in the fourth grade who has been almost unmanagable. His teacher could not control him. Almost every day he was kept in. Punishment had no effect on him. He enjoyed doing bad things. Altogether during the year I spent hours in counsel with him until finally he was touched. What seemed to influence him most was texts from the Bible, for he enjoyed the Bible lessons. "Thou God seest me," seemed to take hold on him. He sits where I see him all day. When he is about to do some mischief or is really doing it, he is sure to look at me. A look from me that he understands means, God sees you, is sufficient and he calms down. He is in town with his grandmother who lives near by, but she won't let him come to Sunday school. A few Sundays he came, but stopped and when I asked him why, he said, "They won't let me come." This morning he was sitting on a bench in the "paseo" in front of the church and I beckoned to him. He came over but said, "I can't come in." As soon as the school closes he will return to his parents in the country, and I am quite sure they are going to find him a better boy.

The committee of young women who visited one hundred mothers on Mothers' Day, taking a remembrance to each, tell of a mother who has two boys in school who said: "I send the boys to your school because you try to make them Christians. They tell me of the Bible lessons and all that is said about loving God and obeying parents, etc." The people are hungry for what the gospel has for them without knowing it. Who is going to give it to them? Friends in general need a vision of their opportunity in Cuba. A more intensive work is needed and the door is open. Our few Cuban workers are not able for the task.

I praise the Lord for continued strength to keep the fire burning here, turning out every year fresh material for the Master's vineyard. A soul saved is a star for Friends, but oh, how many stars we might have if workers were not so scarce.

Puerto Padre, Cuba.

EMMA P. MARTINEZ.

FLOWERS IN SPRING

God might have made the earth bring forth
Enough for great and small,
The oak tree and the cedar tree
Without a flower at all.

He might have made enough, enough
For every want of ours,
For luxury, medicine, and toil,
And yet have made no flowers.

Our outward life requires them not,
Then wherefore had they birth?
To minister delight to man,
To beautify the earth!

To comfort man—to whisper hope
Whene'er his faith is dim;
For He who careth for the flowers
Will care much more for him!

—ANON.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

CHINA DELEGATION SUMS UP

A year and a half ago the Friends Service Council received an invitation from Chinese Friends to send them a deputation which might advise with them and see personally the difficulties confronting these Chinese. The Council extended this invitation to the American Friends Service Committee. As a result, seven English and American Friends spent about four months last winter studying the situation; Philip and Florence Burtt, Edith M. Brittle, Harry T. Silcock, and J. Cuthbert Wigham, from England; Carolena M. Wood and Gilbert Bowles, from the United States.

Their joint report has now been printed by English Friends. It gives a brief but remarkably varied and vivid account of their travels and their findings —the latter arrived at by hours of talk with Chinese and resident foreigners of every description, and by other hours of discussion among themselves. The report is presented in three sections: Purpose, Personnel and Itinerary; Outstanding Experiences and Impressions—in South and East China, West China, Mid and North China, Japan; Conclusions.

THEIR CONCLUSIONS

Extracts from Gilbert Bowles' journal and from Carolena Woods' talks since her return have already given Friends some idea of the experiences of the delegation. Let us now turn to the Conclusions. "We are especially thankful for the real power of the living entity which Szechwan Yearly Meeting has come to be, and are grateful for the privilege which we have had of meeting with our workers and fellow-members in the Province. There is no doubt in our minds as to the value of the work which they are doing." This work includes the maintenance of two hospitals and several schools, with participation in another school and the Union University in Chengtu; the five Monthly Meetings are, of course, carrying on appropriate local work besides.

As regards the Szechwan Yearly Meeting, we need to deepen, in all the countries concerned, the feeling of sympathy and mutual concern. "If this sympathy can further develop into a common mind in the face of the present difficulties before Friends, we believe that Friends service in China may have a splendid future."

The Chinese Friends wish that there were Quaker centers in Peiping, Shanghai, Nanking, Canton, Hankow and other places. There are already one or more Friends in each of these places who may be linked up and strengthened by visits of traveling Friends, and the sympathy and interest of Friends in other lands. The next step—urgently needed—is for English or American Friends to place in East China the necessary personnel for a center with a live meeting and a good library, able to publish a bulletin (Chinese and English), distribute literature, link up scattered Friends, do student work and any work in connection with a Wider Fellowship.

The connection between the Japan and China Yearly Meetings should be strengthened in every possible way.

"The straightforward service of friendship is nowhere more needed than in the case of Orientals who go to foreign lands to study." Friends should be encouraged to devote themselves to this side of the Y. M. C. A. and Y. W. C. A. work; and should develop Chinese and Japanese student service of their own energetically wherever the problem presents itself. The whole service should be regarded as an international unit.

WIDER FELLOWSHIP IN CHINA

Nearly half the "Conclusions" are devoted to the Wider Fellowship. "Wherever we have gone we have heard of people who are really great forces for good, who walk as followers of Jesus should walk, who at the bottom are deeply religious thinkers, and yet who are not prepared to join any Christian church. Is there anything that we can do to draw these people together, that their service may be made more effective? Have we, as Friends, any responsibility to these people? We have been surprised to find how readily the idea of some such fellowship has been welcomed by leading men with whom it has been discussed; among professed Christians, and among those who do not call themselves Christians, yet live in a spirit of worship."

"* * * No attempt has been made to set out what the organization of such a fellowship might consist of, but it seems as if it would have to be extremely simple, and to consist, in the first instance, anyway, mostly of a means of putting people with similar ideals in touch with one another."

And finally: "We are impressed with the thought that most valuable service for the Kingdom of God can be carried out by men and women who will be willing to come out to China and live a true life. It is immaterial what work they are engaged in, so long as they let their 'light shine before men.' The man who can carry on trade in China in an honest and straightforward manner will be perhaps doing more to fight the evils which have come to be inherent in China's trade customs than in any other way. * * * We believe the Society of Friends is being called to an even larger task than before, working whole-heartedly in the service of the Far East."

JEWS AND ARIANS IN AUSTRIA AS SEEN BY C. E. PICKETT

"Here I met Carl Heath, and of course Headley and Elizabeth Hornsnaill (nee Snoop) and Emma Cadbury. All are fine and in good form. * * * Carl and I met with about fifteen leaders of the Student Clubs that meet in our headquarters and talked about what clubs might mean in the development of group responsibility. One thing that surprised me was to find that there are no clubs in Vienna except political party clubs. And these draw very strict party lines. Nationalist or Social Democratic. No Jews may be in the former. Our clubs alone can have all religions, all parties, and all social classes."

May 7th. "The important event today was a reception for Carl Heath and myself. The people represented quite a cross-section of university professors, government, business and professional people. The political and racial lines are so rigidly drawn here that there were several persons in the group who elsewhere would not speak to one another, but who here, on what they know as neutral territory, are quite friendly. Jews and Arians (as they call other Europeans) even ate at the same tea table in our honor."

May 9th. "Again this evening this neutral ground idea is illustrated. The young people's clubs met in the evening and Carl and I both spoke. Here Jews, Arians, Socialists, Nationalists and Catholics met, and seemed to feel that here at least, they could be without prejudice.

"The Friday Club is a group of about fifty students. They have been meeting for ten years now, and have come to where they can discuss almost any problem except politics without a fight. This can not be done anywhere else in Vienna. We have almost no conception how these feelings between parties and religions are a bar to fellowship. Not long since some Jewish medical students were attacked by Nationalist students at the University, and many were wounded—one almost killed. We are here a reconciliation center — the only one. * * * With each political party in Austria openly advocating civil war, it is more important than ever that we build substantially with this group of young people, rooting their lives in a new and living idea of religion as a way of life."

AFRICAN FRIENDS TAKE EXAMINATIONS

The first of the month it was thought best to go to the North stations, Malava and Kitosh, and give the Normal School entrance examination to the candidates of those places. We planned to go on the new Ford chassis that we have just obtained to help with the work of getting from place to place, for bringing the sick to the hospital and for making trips into the Reserve for the treatment of patients. We planned to put a box on the frame and sit upon it, trusting we would have no rain to soak us and make the roads muddy for the fenderless wheels to cover us with mud from the rear. That evening word was brought to us that a bridge was in need of repair and that the District Commissioner wanted a load of bridge plank.

We took the load of boards and arrived at the office of the District Commissioner, where a native carpenter joined us. We went on, meeting with a heavy rainstorm that beat upon us, driving the water through the holes in the truck cab. The natives took refuge under a canvas that we had with us. The storm passed and the sun came out, first lighting the drops of water on the leaves and grass and then removing them. Fortunately for us the roads did not soften easily and we went steadily on, thankful that we had had protection from rain and mud. Arriving at the bridge, we placed five plank, crossed over and unloaded the lumber.

Nine boys sat for the test at Kitosh, five of them coming for a distance of thirty-five miles to take the examination. As the boys wrote, I graded papers and placed the questions on the blackboard. They finished writing at two in the afternoon, and that evening the papers were finished and ready to be returned. One of the nine boys failed to come up to standard. Perhaps I should not call them boys, as the greater part of them are married men who have taught school for a number of years.

We next day drove to a village and loaded a girl on the truck to carry to the hospital. She had rheumatism and was unable to walk. We had some doubt as to her ability to stand the jolting of the truck for over fifty miles, but we placed an old discarded mattress on the truck and she made the trip very well. We stopped at Malava for a few minutes then went on to the Preparative Meeting at Kakalewa, a Christian center south and west of Malava and off the main road from Kaimosi to Kitosh. It had been arranged that the examination should be given to the five boys at this outpoint. We arrived two hours before our scheduled time, an unusual thing in Africa, and found the boys studying. We started the examination immediately, as we wanted to get back to Kaimosi before dark. Before the boys were half through writing, the clouds rolled up, cutting off the light that was coming through the door and the small openings used for windows. The rain fell in sheets, making it darker still, and impossible to read the writing on the blackboard. This storm soon passed, leaving the roof dripping in a number of places. In order to keep their paper dry the boys had moved their benches. One had taken refuge under the table and sat there writing. As the boys finished their writing, we finished grading the papers and prepared to leave.

We arrived at Kaimosi about eight o'clock in the evening, thankful for our safe return and that some boys had been saved a long journey. But most of all, were we thankful for our contacts with the people and for the help we were privileged to give.

RUTH AND EVERETT KELLUM.

YOUNG FRIENDS AT MUNCIE

The Young Friends of the Winchester Quarterly Meeting met in the basement of the First Friends Church in Muncie, Indiana, on Saturday, May 17, 1930, at 9 a. m., with their leader, Anna Cox, and the clerks, Fred Wright and Delight Bailey Jones, in charge.

The service was conducted by the Young Friends of Poplar Run Monthly Meeting. It was opened by singing, "Take Thou My Heart," led by Margaret Townsend. Ralph Hubbard spoke on "God's Call," and gave as examples Abraham, Moses and Paul. God's calls are as definite now as then. The really great person is one who does his best in whatever position he holds.

Laura Lamb talked on "God's Purpose" and used as examples Elisha and Paul. Margaret Townsend used part of Matthrew 12 as the basis of her talk. Esther Hubbard spoke of the power in prayer and that we should witness to that power. Another gave an interesting description of the visit to the reformatory at Pendleton the previous day. Anna Cox talked on the general topic for the year, "Getting Closer to God."

In the absence of Philip and Susie Meek Frazier, Claude James, pastor at Farmland, was called to address the meeting, speaking on the topic, "A Consecrated Life." Ora Wright, of Fairmount, gave information concerning the peace contests. The minutes of the February meeting were followed by roll-call of delegates. Esther Hubbard gave the missionary report, and Anna Cox spoke briefly concerning plans for next year.

He is not the bravest man who knows no fear, but he who conquers his terror and does his duty is the true hero.—*Van Dyke.*

HIGHGATE CONTINUATION SCHOOL

Jamaica Friends are rejoicing over the completion of the new Continuation School building. Lady Stubbs, wife of the Governor of the Island, was present to formally open the building, and outstanding education and church workers were in attendance.

One of the Jamaican newspapers carried the following historical statement of the school.

"The Friends Highgate Continuation School had grown out of a desire to help to give to Jamaican girls who are just leaving the elementary schools, a greater capacity for helpful service, and for useful lives. They are still immature at fifteen, and unprepared for life.

"The school was opened in the Friends Chapel in October, 1925. In April, 1926, the school received Government recognition and assistance, and an increase in the grant has twice been made since then.

"When the school was first opened only eight girls were enrolled. The number now on roll is more than five times as large as at the beginning. As the school grew, it was desirable that new quarters should be found. So in July, 1929, a plot of land was secured, and on Friday, September 13, 1929, the cornerstones were laid. These were laid by the Director of Education, Mrs. A. C. Westmorland, Mrs. H. B. Wolcott, Dr. J. J. Edwards, Mrs. A. E. Prieto, Mr. H. S. Schleifer, Miss M. E. White, Dr. F. A. Ritchie, and Mr. S. M. Walker. About two weeks after this building began.

"The foundation pillars of the building are of reinforced concrete, built to a depth of eight feet below the basement. The building consists of one large room, 48 feet by 26 feet, with a cement basement of the same size underneath; two rooms, 16 feet by 12 feet, one the sewing room and the other the commercial room; and between these two rooms a cement verandah, 16 feet by 16 feet.

"The work done in the school is divided into three courses: (1) the Literary Course, which prepares the girls for the Pupil Teachers' Examinations; (2) the Commercial Course; and (3) the Domestic Science Course. This latter course will include Laundry work, Cooking and serving of meals, First Aid, the General Care of a House, Hygiene, Child Care.

"The expenses of the actual building have been met almost entirely. We began work with only £116 in the bank for building purposes. To this amount we were able to add £50 at the time of the cornerstone laying, held in September last. Since that time we have received a gift of £125 sent to us by a friend. She wished this money to be used for the building and equipment of the sewing room, in memory of her sister who has recently died. In addition to this, we

have received £47 17s 2d since the cornerstone laying; and within the past week we have received a grant of £200 from the Government for building purposes. Our total receipts have been £540 17s 2d.

"The total cost of the building is £600 4s. This expenditure includes the cost of two triangular tanks, which together have a capacity of 700 gallons. These tanks have been built in two corners of the basement, thus making very little extra expense or construction necessary, as there were already two walls and a floor. So far we have not been able to put up the guttering we need. But we hope to do this before the rains begin.

"As far as equipment is concerned we have the class room chairs, bookcase, and desks, which have been already in use. In addition, owing to the increasing numbers in attendance, we have lately had to purchase more chairs, more desks, six benches, a teacher's chair, and tables for the Sewing and Commercial rooms. The cost of these is not included in the total for building.

"Our outstanding need, at the present time, however, is equipment of the right kind, and sufficient to enable us to do the best kind of work possible. We need a large number of cooking utensils, furnishings for a model dining-room, and also for a model bedroom; irons, ironing boards and tubs for laundry work. We hope we shall be able to secure these as soon as possible, so that the work done may be thorough and to the point.

"We wish to thank our friends for their very generous help, both in gifts of money, and in advice and criticism as the work has progressed. And we would not omit to thank those who have done the work, Mr. P. S. Gordon and his helpers, for the capital way in which they have labored and for the personal interest they have taken in our project. We are particularly grateful to His Excellency the Governor, and the Director of Education who have made it possible for us to receive the grant so much needed.

"Today marks the formal beginning of an enterprise in this community by means of which we hope to serve not only the girls who come to us, but through them the larger field of the island, thus accomplishing the aims which we set for ourselves when we first saw the need of such an institution in our midst. The promise for the future is good, because of the wonderful working out of our plans, and the marvelous way in which the impossible has become possible."

Since the above report was written the full cost of the building has been provided. Lora P. Arms has been the principal of the school since its beginning in 1925, and it is through her untiring, sacrificial devotion and labor that the new building has been made possible.

The Christian Life

A Page Devoted to the Quest of Reality and Power in Daily Experience

Conducted by Ralph H. Boring

VIII

THE ELEVENTH CHAPTER OF HEBREWS

The eleventh chapter of Hebrews shines out with peculiar brilliance from what is, to most modern readers, a rather obscure and even uninteresting background. The epistle to the Hebrews makes difficult reading because of the nature of the argument, which is a closely drawn analogy to the sacrificial system of the Old Testament. But this chapter is eloquent and moving prose. It is a noteworthy literary achievement. In it the author has given his readers a summary of Old Testament history. That is not an easy thing to do. Read Josephus' attempt to survey the history of his people in the "Antiquities" or, for that matter, read any Old Testament history. Historians usually succeed in making the marvelously vivid narrative of the Bible into very dull reading, indeed. But the eleventh chapter of Hebrews is a classic summary of classic literature.

The author's notable success is due to two things. First, he has a feeling for stately, massive prose. With the possible exception of Luke—Acts, his is the best Greek in the New Testament. Second, he has an organizing idea with which he marches gloriously through the history of his people to find the outstanding characters falling into line in brilliant procession. Literary skill alone could not achieve such high art. He has actually discovered a principle of human solidarity which he calls faith.

Faith, for this author, is best characterized as loyalty to unseen values. The famous translation of the Authorized Version, "Now faith is the *substance* of things hoped for," is quite unfortunate. That is precisely what faith is not for this author. Unlike Paul—through union with Christ is the goal for him as for Paul—he thinks of faith as faithfulness or loyalty, not as a present experience of mystic union with Christ. Faith is *assurance* or *confidence* of hoped for things, not the *substance* of them. Faith is, however, a stronger word than hope for our author. He contrasts the two to show that faith is hope appropriated as a motive for present action. If one would understand what this writer means by faith, let him read Josiah Royce's "Philosophy of Loyalty." There Royce defines loyalty, I quote from memory, as "the willing, thorough-going, practical devotion of a man to a cause." Our author exhibits this faith-loyalty or loyalty-faith in the concrete deeds of the heroes of Hebrew history.

He goes much further, however, than to exhort his readers to have a faith *like* the faith of the fathers. His argument here is not just an analogy between then and now. He holds that the fathers are bound up with his readers in the same bundle of life. The solidarity of faith is not figurative but literal. He puts this conviction in a daring figure of speech which carries on into the opening verses of the twelfth chapter. He sees the heroes of faith crowding the seats of a great stadium. There they sit, watching a race. But they are not mere spectators, casually interested in the contest. Nor are they like "old grads" recalling their own victories of other and more glorious days, and tolerantly patronizing the efforts of the present-day athletes. These worthies of the past have wagered their last dollar, their reputations, the total significance of their own life of effort, their all, on the outcome of the race. If we lose, writes our author, they lose too, for "all these, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, *that apart from us they should not be made perfect*" (verses 39, 40). He holds that history is moving toward a definite goal and that faith in the achievement of that goal is at once the bond which unites the race of faithful men and the factor in history which gives to each act its significance in the total drama.

Faith for our author has value not in itself, but as the motive power for the achievement of a goal. It is possible to read too much of what we today would call the psychological value of faith into the chapter. What is the object of faith? The eleventh chapter does not seem any too clear as to the object. This tempts us to modernize and assume that faith is its own reward. But the opening verses of the twelfth chapter make clear the goal toward which our author has been moving. Jesus is the author and perfecter of faith. His readers are to "run with patience the race that is set before us looking unto Jesus." In what sense Jesus is worthy to be regarded as the goal of this age-long movement of faith, the immediate context does not state. Only a careful study of the author's whole thought makes it clear. Access to God, actual communion with him and knowledge of him is the goal of all human endeavor. Jesus has opened a new and a living way to God. Through him we have access with boldness to God's throne of grace. Let us therefore run with patience our race, knowing that with us run all the spiritual athletes of history, and looking unto Jesus who has opened up for us a new and living way to God.

ALEX. C. PURDY.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

EXCAVATION IN PROGRESS

Editor THE AMERICAN FRIEND:

This is the 8th of May—for the Moslems it is the Feast of the Sacrifice, the greatest holiday of the year. It is said that at Mecca the sacrifice is made by driving sheep over a precipice to their death and sometimes this is followed by a plague. A strange way to worship Allah, and if sickness follows, the people do not feel to blame. They do not realize that their own ignorance of the laws of health bring most of their illnesses. With patience and resignation they say, "It is the will of God and what he sends must be accepted."

The day which to the Moslem is a great and joyous feast day is not so regarded by the Haverford Archaelogical Expedition excavating here, for to us it means the loss of 180 workers for two days—one day is spent getting ready for the Feast and the next for the Feast itself. No inducement could persuade the peasant men and women to work at this time. However, there is plenty that the staff can do and they are cheerfully at it.

Down through the dirt and buried walls the digging has gone till virgin rock has been reached in several places —25 feet below the grain field that was first disturbed March 17. Evidences have been found of five different occupations and beside house foundation walls there is a fine large pottery kiln which must have been used by all the cities using this site. In one section there was an oil industry, for near together were three large flat rocks slanting toward a stone bowl which caught the oil as it was pressed from the olives or seeds of the grain. (Sesame.)

At the south end of the sector under excavation is the wide, strong foundation of a large house which must have been a government house or a fortification. Very soon the stones will be removed to see what secrets are hid beneath. All walls are drawn, every different level is surveyed, many photographs are taken and last but not least the pottery is studied very carefully and it, perhaps, speaks more clearly than any other item of the life of the people who used it.

As the diggers proceed all pottery bits are gathered in baskets and the basket labeled as to location and date. At the end of the day these baskets are brought to headquarters in the "wely" yard. All day one or two boys sit washing these pieces. Then the pottery mender goes through them and pieces together all pieces that belong together. Many jars and pots and pitchers and bowls are wholly reclaimed in this way. In other cases large fragments are saved. One beautiful red burnished jar is standing on our shelves in which there are fifty pieces and there are still pieces missing, but it is graceful and a product of artistic workmanship.

The next step in pottery work is the selection of significant bits—an unusual base, a typical rim, a handle with a seal on it, a spout which is unique, etc. These are all marked like the tag on the basket containing them and set aside to be drawn and for stratification studies. Every piece of pottery that has color or design on it is specially precious.

As this spring's excavation work is all in the heart of the old cities not as much whole pottery is found as the first season when burial places were discovered; still many pleasing specimens have come to light and all these are carefully drawn and registered and many of them photographed. The most interesting collection of pottery was found in the corner of a store room, where 25 food jars stood against the wall or lay on a slant. Many were crushed, but others were just as left 3,100 years ago and some were sealed. When opened we found lentils in one and raisins in another. It is named "the cache" and we like to show visitors the jars and the contents.

We cannot tell just when the work will be over for this spring, but the Grants are expecting to come home in June. All is going well, the staff are busy and enjoying their work in spite of occasional hot spells and mighty winds that damage our living quarters. There have been two rains, which soaked us and stopped the work, but the country needed it more than anything else, so we "rejoiced with those that did rejoice."

ALMY C. GRANT.

Ain Shems, Palestine.

A MODERNISTIC CHRONICLE

Editor THE AMERICAN FRIEND:

And it came to pass in the first year of the administration of Hoover that I came unto a school of the sons of the *New-Rich*. And I spake unto the Headmaster saying, "Behold, these many years have I studied in the schools of the prophets: let me be in your school an instructor and I will tell unto your young men the story of the forefathers and how they wrought mightily to build for us out of the wilderness a great nation and how they overcame the giants of the land making secure our habitation." And it was even so according to my words.

And I taught daily in the classroom explaining what was meant by diminishing utility and free trade and Hamilton's financial policy and the causes of the Great War and why Wilson sojourned in Paris. And I spake saying, "The simple, unpretentious life hath many advantages over the life of luxury and wastefulness." And I spake of the rewards of preferring one another in honors and privileges. And I brought before them Amos and Socrates and Saint Francis and Gandhi. And some said, "We will hear of them another time." But others washed their hands of them saying, "We find them to be *goofy*, take them and do whatsoever thou wouldst—their blood be upon thy head."

Now it came to pass in the ninth hour of the sixth day of the second week of the fifth month that three youths of goodly countenance stood before me. And they were clad in trousers of white with cloaks of black and they spake unto me saying, "Sir, we would go unto a neighboring city to see a show and the Master of the House hath told us it might be even so if you will but go with us. Behold our swift chariot is even now at the gate—and you will need an overcoat." And as I looked upon them I was filled with compassion, for they were dressed up with no place to go unless I went with them. And I said, "It shall be even so—and I will bring my overcoat."

Now after a little time I came unto the gate and the chariot was waiting. The chariot was ten cubits in length and four cubits in width and drawn with eight cylinders. Now in the front of the chariot in a tabernacle of glass is space enough for three persons, but in the back is a rumble seat and it was not protected and the night was cold—but then I had my overcoat.

Now as I came unto the chariot I beheld the three youths sitting in the front seat and I perceived that the rumble seat had been left open for a purpose. Then as I drew near they began of one accord to make excuses. And one said, "Lo, I have no overcoat." And another said, "My roommate hath mine," and the third spake saying, "The rumble seat hath a great deal of room and one could recline in it."

But my heart was hardened and I spake thus to myself, "These Snobs with ice cream trousers shall not tie me to the tail of their chariot." So I said, "Then shall we ride four in the front seat." And it was so even as I had spoken.

And we went over the mountains at fifty miles an hour and on the plains we went seventy. And after enjoying a love-

affair by proxy at the coliseum we returned even unto the the place of our abode. And they spake unto me saying, "Thank you, sir, we sure were lucky to get *someone* to go with us, anyway."

But as I recline on my couch I wonder how humility is taught.

GUY L. PUCKETT.

Atascadero, California.

COTTONWOOD QUARTERLY MEETING

Cottonwood Quarterly Meeting was held at Walnut Grove, Kansas, May 23-25. Friday afternoon was devoted to the consideration of soul winning, with a message pointing out the true direction of church activities, that of saving the lost.

In the evening, Leah Thomas of Barclay, superintendent of temperance, gave an address on "Eternal Vigilance Is the Price of Prohibition Enforcement."

Saturday morning was a prayer and praise service in charge of Lois Parnell, followed by a message by Arthur Edwards of Emporia, who is supplying during Ralph Jackson's illness. The Quarterly Meeting sent a letter of appreciation to Ralph Jackson at Geuda Springs, Kan., for his work, and great concern was felt over his condition and recovery. The Christian Endeavorers also sent him a bouquet of flowers.

Reports from each superintendent at the business session showed that they are all active. The evangelistic superintendent is seeking to help in the program of soul winning through all the departments and to assist in the every-member canvass and the financing of each meeting. The Education department plans to assist school boards in finding Christian school teachers; the Missions department reported aid given to poor families, and assistance for the aged ministers' fund. Relgious Education is being promoted, and a Daily Vacation Bible School in every meeting is the goal; the Temperance department plans to conduct medal contests with the children and a total abstinence pledge signing campaign against tobacco and liquors. The Peace superintendent plans to have a peace contest at the next session of the Quarterly Meeting, and the winner will speak in the diamond medal contest to be held in the face of the next Yearly Meeting. The Stewardship superintendent is planning to double the number of tithers in each meeting, to use the envelope system and have an every-member canvass in each meeting; to send Yearly Meeting money monthly; and to have a stewardship study class.

The superintendents for the coming year are: Evangelistic, Oscar Battin; Education, Avis Stanton; Benevolence, Clara Bulthuis; Religious Education, Lois Parnell; Temperance, Leah Thomas; Peace, Ola Reeve; Stewardship, Dolly Wilson; Missions, Ida Macy.

Arthur Chilson, Yearly Meeting Superintendent, brought the message Sunday morning, on I Corinthians 13: "Pentecost is for Christian living, and we are not to be defeated. The Holy Ghost brings to us the unsearchable riches of Christ and talks to us about him. The Holy Ghost fills us with Divine love."

The Christian Endeavor session was in charge of Inez Greer, with special music by the Edwards family. Ruth Davis of Emporia, who won the state music contest for the alto solo, led the song service.

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THE AMERICAN FRIEND

Richmond, Indiana

NEW HOPE MEETING ITEMS

Pre-Pentecost services held at New Hope Meeting, Kokomo Quarterly Meeting, far exceeded the expectations of many. E. Howard and Ruth P. Brown of Westfield, Indiana, were with us as workers. Careful preparation on the part of the pastoral committee in anticipation of the services was one feature that contributed to the success of the meetings. A series of visits to the homes of members and others interested or whom we desired to interest in the work of the local church was engaged in during the week of May 25 to 31. The Browns began services Sunday, June 1, and continued every evening during the following week, closing Sunday evening, June 8.

The ministry of Howard Brown was very acceptable to the church and community, and drew out an ever increasing congregation, particularly the latter part of the week when the house was almost filled. The services were held with the special aim in mind of reaching the members of the church who had become careless and indifferent, and others who ought to be in the church and Sunday school but had not yet started.

The closing day was a full day for the church. Early in the morning the young people's class, accompanied by their teacher, Ira Cole, and the pastor and his wife, Kenneth and Geneva Eichenberger, went to Kokomo to attend a county gathering of young people in Highland Park at 7 o'clock. The delegation from our school, numbering seventeen, was the largest from any school. In addition to the morning and evening services, an afternoon service was held by the Howard County Holiness Association, when Homer G. Biddlecum of Russiaville and West Middleton Friends Church, brought a fine doctrinal sermon on the Meaning of Pentecost. Quite a number of churches were represented in the afternoon service, with eleven pastors and evangelists on the platform.

New Hope Meeting feels encouraged as a result of the meetings, some being reclaimed, others coming to church who had not been in the church for some time, and a hopeful spirit for the future of the work prevailing.

Unified services of worship are being tried as an experiment in Hemlock Friends Meeting and thus far are meeting with good results. An increased attendance at the morning service is to be noted and that without any loss to the Sunday school attendance. The morning sermon is given before the study of the Sunday school lesson is taken up. The service opens at 9:45 and closes at 11:15, thereby giving opportunity for those who wish to go away for dinner ample time to reach their destination, and attend services too.

QUAKERDOM · AT · LARGE

Gerald Bailey, who has recently been appointed Directing Secretary of the National Council for Prevention of War in Great Britain, in the place of Mr. Rennie Smith, M.P., is a Friend who was educated at Ackworth and Bootham, and at Clare College, Cambridge. In 1929 he contested the Petersfield Division of Hampshire as a Liberal and is still the prospective candidate.

* * * *

Professor Edwin P. Trueblood, head of Earlham College Department of Speech, and Professor Howard Morgan, head of the Dramatics Department, with nine of their students, were last week initiated into membership of the Earlham Chapter of the Tau Kappa Alpha, an honorary public speaking fraternity. The students had won honor in public speaking and debating and had engaged in enough events to qualify for membership.

* * * *

Clarence E. Pickett, Executive Secretary of the American Friends Service Committee, while attending London Yearly Meeting was asked to introduce the American Epistles, and he reviewed briefly the work of Friends in America from whom epistles had been sent speaking especially of the independent meetings not yet officially recognized but which "represented an extremely interesting development in American Quakerism."

* * * *

Montague Burton of Harrowgate, England, has recently endowed a Chair of International Relations at Oxford University. He has offered more than six thousand dollars for seven years, promising to make the endowment permanent if the professorship proved successful with experience. Electors nominated by the donor are Viscount Cecil and Professor Gilbert Murray. His chief motive is the promotion of world peace and League of Nations ideals.

* * * *

Frederick J. Libby, noted Quaker Peace advocate, and executive secretary of the National Council for Prevention of War of Washington, D. C., is making a speaking tour of the coast under the auspices of the Pacific Coach Branch of the American Friends Service Committee. He made three speeches in Los Angeles on June 12: one at the noon luncheon of the United Church Brotherhood, one over a radio station and one in the evening at the dinner given by the Council on International Relations at the City Club.

* * * *

Ruth Cox, daughter of Morris and Margaret Cox of Thorntown, Indiana, is sojourning in California and expected to attend California Yearly Meeting. She is librarian in the Public Library at Gary, Indiana, but retains her membership at Sugar Plains Meeting at Thorntown, where the land has helped make Friends rich enough to live in sunny California. (Over a hundred of those who once lived in or near Thorntown and were members of this Meeting are now in California as reported by the present pastor, C. B. McKean.)

* * * *

The printed report of the joint deputation sent to China and Japan last winter by the Friends Service Council of England and the American Friends Service Committee is now available giving the purpose, personnel and itinerary of the five English and two American Friends, their impressions and recommendations for more Friends Centers at strategic points in the interests of a wider fellowship in the Far East and that more young Friends be encouraged to share in this great work. They believe the Society of Friends is called to an even larger task than before, working whole-heartedly in the service of the Far East. Edith M. Brittle accompanied Philip and Florence G. Burtt from England and was with the deputation until they reached Chungking, where she remained to engage in the kindergarten work at the Women's Institute there.

* * * *

The Swarthmore Lecture given each year on the evening preceding the opening of London Yearly Meeting has become decidedly popular, and this year the large meetinghouse at Friends House, London, was packed to hear Professor von Schultze-Gavernitz of Freiburg University, a member of the German Yearly Meeting of Friends and also of the German Reichstag, speak on "Quakerism—A Social and Democratic Religion." The lecturer of last year, Professor A. Stanley Eddington, presided and introduced the speaker. He said "it was especially appropriate that in this year, when our thoughts have been so full of the efforts made to advance common understanding, the Swarthmore Lecture should partake also of the international spirit and that we should have for the first time a German Friend to speak."

* * * *

A most distinguished guest at London Yearly Meeting this year was Rabindranath Tagore, the noted poet of India who was accompanied by C. F. Andrews, author of "Mahatma Gandhi's Ideas." *The Friend* (London) gives a picture of this visitor seated with J. Rendel Harris, both long-bearded patriarchs, and each much loved by a very wide circle of admirers. Rabindranath Tagore is by far the greatest literary figure in modern India, a distinguished political philosopher, and the prophet of a new internationalism to be based on a world-wide spiritual culture. He has received the Nobel Prize for Literature and his English works have made him famous to the ends of the earth. He is one who by his work for reconciliation and for the lightening of the burdens of humanity stands in the front rank of the world's great men. This year he will give the Hibbert Lectures to be delivered at Oxford University.

* * * *

The children of Mexico have sent a greeting to the children of the United States in return for the school bags sent them two years ago. The greeting is in the form of a display of the work of Mexican children in a museum chest, one for each State, in acknowledgment of the 30,000 Friendship school bags presented on Mexico's Independence Day, September 16, 1928. The one for Indiana has been on display last week here at Friends Central Offices for interested observers. Over 1,250,000 children in the primary schools of Mexico shared in the preparation of the forty-nine exhibits of the arts and industries of their country, one for each State and one for Washington, D. C. These manifestations of friendliness among children of all countries are conducted under the direction of the Committee of World Friendship Among Children whose headquarters are in New York. Many groups of Friends shared in filling one or more of the Friendship bags for Mexico, and are now interested in filling Treasure Chests for Filipino children to be presented this fall.

NEWS OF OUR MEETINGS

Gertrude Giles of England and Germany was a week-end visitor in Minneapolis, Minn., May 30 to June 1. She addressed the Saturday Lunch Club most interestingly, and occupied the Friends pulpit instructively on Sunday morning. Her coming was sponsored by the Friends Service Committee. Minneapolis Christian Endeavorers spent Memorial Day at a farm home in Buffalo, Minnesota, seven automobile loads making the forty-mile trip. Aside from the bountiful dinner, ball playing was the principal diversion. Through the summer the C. E. meetings will be held in private homes, June 8 out at Anoka, north of the city. Thirty Minneapolis churches are uniting in presenting morning serv-

ices over the radio, and Friends are asked to broadcast for fifteen minutes at 7 o'clock once a month. Tune in on WRHM.

* * * *

The Dublin Friends Meeting has observed all the special days of the year with appropriate exercises, the last being Children's Day, on June 8, when a very good program was given to a crowded house. The Bible school is growing rapidly and arrangements are being made to make more class rooms for the accommodation of the increased attendance. The Missionary Union is closing its program for the year, June 19, with the usual open meeting for all the women of the village. The meetings for worship have increased in attendance and the Junior church is filling a need in reaching children outside our own membership. John I. Wright has accepted a unanimous call to remain another year and he and his wife are both doing acceptable work.

* * * *

The Cincinnati, Ohio, Friends expect to hold their first service in their new meetinghouse at Eden and Donohue streets on June 29, as reported by Herbert A. Lowes. Since they sold the old property they have been using a hall for Bible school and meetings for worship.

* * * *

At Holly Spring Monthly Meeting of Friends, of which Benoni J. Stout, Ramseur, N. C., is clerk, Thomas Jefferson Jones, High Point, R. R. 1, was recorded a minister of the Gospel on April 19, 1930.

* * * *

On Friday evening, May 24, Detroit Friends held a farewell reception for Ralph Ferris, who has filled their pulpit for the seven months since their former pastor, Ira C. Dawes, was called to the Indianapolis Meeting in October, during which time nineteen new members have been taken into the church. The reception took the form of a box social, to which a goodly number turned out to show their appreciation of Ralph Ferris' ministry. Evening services were resumed June 1st, and the installation of the new minister, Donald Spitler, formerly of Amboy, Indiana, that morning by Charles E. Hiatt, Superintendent of Indiana Yearly Meeting, was marked by a large attendance at both the Sunday school and church services.

* * * *

After a very successful service as pastor of the Friends Church at Amboy, Indiana, for nearly two years, Donald Spitler accepted the continued and urgent call to the Friends Church at Detroit. Charles E. Hiatt, Superintendent of Indiana Yearly Meeting, explained the situation to the pastoral committee and requested that he be released for this service in a larger field, which, after due deliberation, was granted. The meeting has grown numerically and spiritually, having had two successful revivals with fifty or more additions to the membership. Each year he had conducted a successful Vacation Bible School with more than 100 in attendance. He helped make a hundred per cent Bible school, and was in demand as a speaker for Commencement and other public occasions. A community dinner was served in the basement of the church in honor of the Spitlers with a good program one Sunday before they left for Detroit. He had come to Friends by convincement and was strong in teaching the faith as presented by George Fox and early Friends. Best wishes follow them to their new field for leadership.

* * * *

The Friends Meeting at Boulder, Colorado, will discontinue the Sunday school and meeting for worship for the summer now that their pastor, Errol T. Elliott, has left for Richmond to assume his duties as Secretary for the Five Years Meeting. The last public service under his charge was June 8, when he spoke on "The Retrospect of a Christian Fellowship."

* * * *

Whitewater Quarterly Meeting was held at Richmond, June 7, with most of the local meetings well represented. A special program was given in commemoration of Pentecost with messages given by Thomas R. Kelly and Harry N. Wright of Earlham College. Visiting ministers welcomed from other Quarterly Meetings were Calvin Johnson of Winchester and Elwood Davenport of New Garden. The Friends Meetings of Richmond shared in union mass meetings on June 8 in celebration of the 1900th anniversary of the birth of the Christian Church.

PASADENA NEWS ITEMS

On World Goodwill Day the pastor, Edwin McGrew, gave a message on "Friends and Goodwill" in the morning meeting; at the Christian Endeavor meeting a young Chinese man, Wilbur J. Lee, appealed to the young people to separate themselves from the world and be out and out for Christ; at the evening service Richard Pomeroy, a chemistry research student in University of California at Los Angeles, gave an address on "Ambassadors of Goodwill," urging his hearers, especially the younger element, to lay aside race prejudice and look for the best in each individual, whether Negro, Japanese, or Mexican.

The address was preceded by a reading of Josiah Russell's Flag Day address, "The Flag a Symbol," printed in THE AMERICAN FRIEND last summer, and very well delivered by Anna Elizabeth Stephens, aged twelve.

Our pastor took part in community observance of Good Friday by preaching at a union meeting of the colored congregations of the city. He also had a part in the Easter sunrise service held in Pasadena's famous "Rose Bowl." At the close of his Easter sermon from the text, "I am he that liveth," he gave public welcome to thirty-nine members received since the previous Easter.

The church prayer-meeting was held on April 30 in the hall of the city Union Mission, down town, where free meals and lodging are provided for men in need. Friends are responsible for the religious service one evening each month, but had never before attended in a body.

DENVER ACTIVITIES

The Friends of Denver, Colorado, have profited during recent weeks by sharing important events and happenings within and without the city.

Edith Rugg, our delegate to the Missionary Conference held at Oskaloosa, Iowa, presented on the evening of May 14 at the regular mid-week prayer meeting the first installment of her report of that conference. In a most interesting fashion, she reviewed the life and experiences of those days with the great missionary leaders and workers of Friends from the many corners of the world. She told of the "cloud of witnesses" in the persons of the ten missionaries present, the needs of the respective fields, and finally the present outlook in light of the response of those on the field and of those in the homeland. Plans are being made whereby further reports will be given of the conference to other groups in the meeting. Edith Rugg is a teacher of the Bible school in a class composed mostly of young married people.

Friends of Denver have been sharing their musical talent with the rest of the world. Norman Young has been singing, from station KFXF—"The Voice of Denver," every night except Sunday for two months. At present he is employed for special programs as staff artist by the above named station. This musical talent of our Friend is being used to the great satisfaction and pleasure of many admirers. He, too, is a teacher in the Bible School, leader among the young people, and is chairman of the financial committee of the meeting.

Friends of Denver have been thinking in terms of Vacation Bible Schools. With the cooperation of the Denver Council of Religious Education the local Council, under the leadership of J. W. Kohout, has taken such action as will make for an efficient Vacation Bible School to be held at the Friends Church during the month of June. Valuable suggestions have been received for the vacation schools from the sessions of the

National Congress of Parents and Teachers, recently concluded in Denver. At least, important emphasis was placed upon the child-teacher-parent relation. As usual the problem of qualified teachers presents itself at this time. Fortunately for Friends, there has been a school for the training of teachers for the Vacation Bible Schools and Friends have been enrolled in these classes.

LOS ANGELES NEWS ITEMS

The Quaker-Indian Friendship banquet given in First Friends Church, Seventeenth and Toberman streets, on the evening of May 13, was a great success, there being more than 200 at the turkey-laden tables, and these were privileged to listen to one of the finest programs ever given in the church.

The tables were beautifully decorated with candles and flowers to match the colors. At one end of the room Standing Bear, full-blood Sioux chief, and his Indian friends occupied a table of honor. They were dressed in native costumes.

Louis T. Jones of Whittier College was toastmaster. R. Ernest Lamb, pastor of the church, made a scholarly talk in introducing the toastmaster and welcoming those present. Dr. Wilkie of Whittier made the principal speech of the evening.

Standing Bear made a talk in behalf of his red brethren in which he stated that many Indians now on reservations were starving and he appealed to Friends to influence those in authority to correct this condition and also to right some of the wrongs which the Indians have suffered at the hands of the Government. He wanted the privilege of voting which is accorded to other Americans.

Lone Star, another Indian, gave four perfect solos with a trumpet. Andrew Gotzenberg sang four Indian songs. The piano accompanists were Helen Jessup and Frances Johnson.

About twenty-three Friends from Pasadena attended. First Friends Church of Pasadena sent around fifteen, the Meeting at North Oakland and E. Villa seven, headed by Dr. and Mrs. Ira S. Frame, and Dr. J. W. Dorland represented Orange Grove Friends, the latter being also chairman of the Pacific Coast branch of the American Friends Service Committee.

Stephen S. and Miriam H. Myrick have invited the members of First Friends Church to a "Day of Prayer" at their ranch at Bonsall, in San Diego county, on Friday and Saturday, June 6 and 7. Mrs. John J. Jessup, the new president of the Ladies' Auxiliary, and other officers were guests of honor at the program and luncheon given by the organization on Wednesday, May 14.

The Brotherhood of First Friends Church held an interesting meeting at the church on the evening of June 3. A good dinner was served, after which a group of young ladies sang some songs and Harold A. Wagner, boys' leader, associated with the United Church Brotherhood, gave a talk on boys' work.

The Young People's C. E. Society held their annual rally and banquet on the evening of June 13, and a Children's Day program was given at the opening of Sunday school on June 15. Another Sunday school event to which the members are looking forward is the annual picnic to be held in the large Griffith Park on June 28. It is hoped to have a larger crowd than the one last year.

Writing from Belgium, Jonathan Williams reports that the Mission started a Bible correspondence course a short time ago and now have 160 persons enrolled. A mighty effort is being made to have 750,000 portions of the Scriptures distributed in the Mission's field before the end of the year.

BERKELEY ACTIVITIES

The Monthly Meeting of the Friends Memorial Church at Berkeley, California, met May 16, following the usual basket dinner at 6:30 p. m. These fellowship gatherings each month, both the dinner before the regular business meeting, and the social hour after the session, bring results in larger attendance, keener interest in all the activities of the church, and a fellowship that warms the heart and strengthens the cords of love and loyalty. Preparations were made to entertain the Berkeley Quarterly Meeting, to be held here June 6-8.

The membership of the Berkeley Friends Church are rejoicing that Clarkson Hinshaw has accepted the pastorate for this his fourth year. He and his wife, Emma Hinshaw, have a sympathy and understanding that endears them to all, and under their ministry the church has gained in every way. Their son, Cecil Hinshaw directs the choir.

Frank H. Douglas suffered a recent illness, causing much concern among friends, but he is better and was able to attend morning services last First-day.

Lindley A. Wells, a former pastor of the Berkeley Meeting, and family are now living in Berkeley, and attend meeting.

Elizabeth Morris, who has spent most of the last five years in American Friends Service Centers, in Geneva, Rome, and Paris, gave an informal talk about her work at a tea meeting held in her honor at the home of her cousin, James Kimber. The following Sunday, she talked to the Wm. Penn Club of the Friends Sunday School in Berkeley. She has been leading in the work of making layettes for poor French babies. Probably no other work does so much to win the hearts of the French peoples, as this loving, humble service for their babies. She has a motherly charm and a Christian earnestness, that make it easy to understand how she induced rich and poor to cooperate with her in her labor for the babies.

FRANKLIN SMITH BLAIR

There died in Mount Holly, New Jersey, May 11, 1930, a much beloved Friend, Franklin S. Blair, a member of New Garden Monthly Meeting of Friends, North Carolina.

His long life—eighty-four years—was largely spent in teaching school in his native state. He was perhaps the only young Friend who attended all the Normal Schools which that prince of Normal school teachers, Joseph Moore of Earlham College, conducted in North Carolina soon after the close of the civil war. These schools were established by the Baltimore Association of Friends for assisting the people in North Carolina, both Friends and others, to recover their

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common and private schools mostly destroyed by the ravages of war.

During a part of the war period he had been a student in the Friends school at New Garden under the famous scholar and teacher, Dr. Nereus Mendenhall; which school was maintained without cessation throughout the four years of strife between the North and the South. He grew up and out of these perilous times, and found an open door for school teaching and school management when the need for such work was at its greatest. He was a useful citizen in this transition or reconstruction period. Especially was he prominent in Friends meetings in various parts of the state, and in sessions of the Yearly Meeting which were held at New Garden.

He stood for all progressive movements in schools and in church affairs; was clerk for several years of the Permanent Board of the Yearly Meeting, and for many years he was an Elder in New Garden Monthly Meeting. He was appointed on many useful committees in the various meetings of which he was a member. His labors in behalf of international peace and of the prohibition of the liquor traffic made him prominent wherever these subjects were under discussion. In these matters he made no compromise with evil, and could always be counted on for forward looking measures.

He had a capable helpmate in school work in his first wife, Sarah Hoskins Blair. She was a graduate from Vassar College. By her he had three children, two of whom survive; a son, Joseph E. Blair of Decatur, Alabama, a man distinguished for his learning and sterling integrity of character; and a daughter, Annie Blair Allen, who as a student in Guilford College was held in high esteem and who for a few years engaged in teaching.

The last years of his life, Franklin S. Blair spent in New Jersey living in much comfort and happiness with his wife, Caroline Engle Blair in Mount Holly, and near to his daughter Annie Blair Allen. His body was brought for burial to the cemetery at New Garden, North Carolina, where his membership had been for many years. L. L. HOBBS.

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BIRTHS

GOBBEL—To Luther F. and Marcia Russell Gobbel, Durham, N. C. May 17, 1930, a son, Luther Russell, and grandson of Elbert and Lieuetta Russell.

DEATHS

MIDDLETON—At his home in Russiaville, Indiana, Alvin Middleton on October 26, 1929. He had long been a member of Russiaville Friends Meeting, but was converted about one year before his death. Thereafter his faith was clear, and he died in the faith. He had been in failing health for four years, and for over a year was ill beyond hope of recovery.

MIDDLETON—At her home in Russiaville, Indiana, April 22, 1930, just six months after the death of her husband, Rosa Middleton, who left two married sons, Ervin of Flora, Indiana, and Russell of Frankfort, Indiana. She was an earnest, consecrated Christian, an active member of Russiaville Friends Meeting. Most faithfully had she cared for her husband, even to the injury to her own health, and was always at church services when she was able.

THOMPSON—At his home in Russiaville, Indiana, March 26, 1930, William G. Thompson, aged 85 years. He leaves a widow, a son, Frank, and a foster daughter. He was reared in Tipton County, Indiana, and through most of his life was an active member of Mt. Lebanon Friends Meeting in Western Yearly Meeting. After his second marriage he removed to Russiaville. He filled a large place in Russiaville Meeting, was for many years the head of the Meeting, loved the prayer meeting as well as the Sabbath services, and was respected and honored throughout the community.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to J. G. Mendenhall, 1202 Euclid Ave., West.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

PASADENA, CALIFORNIA
First Friends Church. Corner Raymond Avenue and Villa Street. Bible School 9:30 a. m.; Worship 11:00 a. m. and 7:30 p. m.; C. E. 6:30 p. m. Prayer Meeting, Wednesday 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p m.. September to June. Pastor, Edwin McGrew, 505 N. Raymond Avenue. Phone Terrace 6369. A cordial welcome awaits you.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
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Richmond, Indiana

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Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
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SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk. The date given is that of the meeting on Ministry and Oversight.

New England: Vassalboro, Maine; June 24; Lindley M. Binford, 33 Norwood Street, Woodfords P. O., Portland, Maine.

North Carolina: Guilford College, N. C.; August 5; Samuel L. Haworth, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 11; C. Clayton Terrell, New Vienna, Ohio.

Western: Plainfield, Indiana; August 18; Albert L. Copeland, Paoli, Indiana.

Ohio: Damascus, Ohio; August 26; Ralph S. Coppock, 711 Wright, Alliance, Ohio.

Iowa: Oskaloosa, Iowa; September 1; Edgar H. Stranahan, Penn College, Oskaloosa, Iowa.

Indiana: Richmond, Indiana; September 22; Arthur M. Charles, Henley Road, Richmond, Indiana.

Kansas: Wichita, Kansas; October 14; Frank C. Brown, Haviland, Kansas.

Baltimore: Baltimore, Maryland; November 12; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

THE NICHOLSON PRESS

FOUNDED 1870 Nicholson PRINTING COMPANY RICHMOND, IND.

26-28-30 N. NINTH ST.

Commercial Printers and Binders

PUBLICATIONS

Printers of The American Friend